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sonal deity. Psychologically, the transition from the lower to the higher forms should be statable in terms of complexity, comprehensiveness, and ideality.

In the statement of the moral character of the primitive customs, the book is more successful in maintaining continuity. The chapter on Religion and Morals presents a clear and illuminating discussion of the morality of the Australian aborigines. In the higher developments also, the deity exercises a moral function. This is particularly significant in connection with the discussion of the objective reality of God, where the case is put thus: "All our realities are of the functional variety" (p. 342). "It is frequently assumed that the deities of heathendom are non-ethical, reflecting simply the everyday social customs of their worshipers." In a measure this is true, but it is also true that, in so far as social custom, with its inevitable valuations, crystallizes into a deity, that deity *does* exert a controlling influence of some sort upon his worshipers" (p. 218). This point might have been profitably developed to greater length, to emphasize the fact that the deity which is functional in character is thereby of a nature to function effectively in the control and moralization of conduct.

The book is well made. The table of contents is extended, as is the index, thus furnishing means of easy reference, especially valuable in a work where so many authorities are cited.

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BRIEF MENTION

OLD TESTAMENT

Adams, John. *Israel's Ideal, or Studies in Old Testament Theology.* Edinburgh: Clark; New York: Scribner, 1909. xi+232 pages. $1.50.

In spite of the first few pages, which promise better things, this book is nothing but the usual attempt to read into the Old Testament the traditional theology of the church. We hardly look for any contribution to such a subject as sacrifice from a writer who explains "this feeling after God . . . . only by the persistence of the divine image originally stamped upon man," much less for a scientific study of the Old Testament doctrine of God, or of messianism, from one who finds that the Old Testament has grasped "after the manner of presentiment, ... the idea of an essential distinction in the Godhead," that "it is no abstract monotheism, such as we have in the later Judaism and in Mohammedanism"—in a word that the Old Testament foreshadows the Trinity.

BERRY, GEORGE RICHARD. *The Old Testament among the Semitic Religions.* Philadelphia: The Griffith & Rowland Press, 1910. 215 pages. $1.00.

The purpose of this book is to compare the theology of the Old Testament with the religious teachings of the other Semitic nations. The author seems to recognize a tendency toward monotheism in the Babylonian religion, but goes on to explain that this "doctrine was of an esoteric nature, being confined to the priests." In this he is correct. So he holds that the "pantheistic speculation of the Egyptian looks in the direction of spirituality . . . . but this—probably had but little effect upon the religion as a whole." This too is correct, but the author fails to make it clear that the highest conceptions of God, righteousness, etc., as exemplified in the teachings of the prophets of Israel, made equally little impression upon the religion of the Israelites. In a word, the fault of the book is that it compares the ideals of the Old Testament with the practices of the other Semitic peoples. It was just such unfair comparisons of Israel's "religion" with that of the Babylonians that aroused Professor Delitzsch's righteous indignation and precipitated the "Babel-Bibel" controversy.

TORREY, C. C. *Notes on the Aramaic Part of Daniel.* Reprint from the *Transactions of the Connecticut Academy of Arts and Sciences*, XV (July, 1909), 241–282.

Professor Torrey has already done valuable service on the Aramaic portion of Ezra. He opens these *Notes* by a discussion of the unity, date, and language of Daniel. His conclusions are that the Book of Daniel is composed of two parts, the original Daniel, chaps. 1–6, and the later portion, chaps. 7–12. The original Daniel was composed in Aramaic and "must be dated between 245 and 225 B.C. . . . . To this oldest collection of tales, the apocalyptist of the Maccabean time attached his 'Visions of Daniel,' chaps. 7–12."

The variation in the two languages is used as an argument for, rather than against, such a view. In order to dovetail the Aramaic portion into the Hebrew and cover up the seams, the author of the second portion translated the Hebrew of 7:1–26 into Aramaic. And to complete the task of making the book a unit he translated the Aramaic of chap. 1 into Hebrew, and continues the process to where the "Chaldeans" begin their narrative (2:4). The Notes proper are linguistic, historical, exegetical, and religious; and give us useful material gathered from the latest investigations of scholars on the Daniel period or periods of history.

THOMSEN, PETER. *Palästina und seine Kultur in fünf Jahrtausenden.* Nach den neuesten Ausgrabungen und Forschungen. [*Aus Natur und Geisteswelt:* Sammlung wissenschaftlich-gemeinverständlicher Darstellungen; 260 Bändchen.] Leipzig: Teubner, 1909. 108 pages. M. 1.

Palestine has become a new center of interest for excavators and archaeologists. The last twenty years have seen notable excavations at several of the scores of mounds covering ancient cities. The latest results of such work have been published in large and costly volumes. Thomsen compresses into this handy little book, bound in cloth, with 36 illustrations, a popular record of such excavations with an estimate of their value, for the German-reading public. Its up-to-date character, its delightful style, and its adaptedness for the popular reader are a sufficient commendation of its general usefulness.

JOYCE, G. C. *The Inspiration of Prophecy. An Essay in the Psychology of Revelation.* [The S. Deiniol's Series.] New York: Henry Frowde, 1910. 195 pages. $1.40.

The attempt of this study is to discover the source of the prophet's insight. All the interest of the author is in the question of origins. Yet he insists upon the principle "that the authority of a revelation is not really authenticated by the circumstances of its communication but by the nature of its contents," and draws therefrom the necessary conclusion that "we shall no longer feel ourselves bound in the interest of revealed religion to demand that divine truth should have entered the soul of man along a channel reserved for its own peculiar use." The study will prove itself suggestive and helpful in many ways toward a better understanding of the prophets on the part of the public in general. But it cannot be pronounced an unqualified success. The author recognizes the legitimacy of the historical method of interpretation and employs it, but he has failed to put himself at all times in close sympathy with the historical conditions amid which the prophets worked. The chapter on "The Psychology of False Prophecy" is a case in point. His interpretation of the activities of these prophets lays large emphasis upon the element of deliberate deception and misrepresentation. But there is insufficient basis for such a charge. The denunciations of Micah, Jeremiah, and others must not be given too much weight in such questions. A more charitable judgment, and at the same time a truer one, sees in the so-called "false-prophet" a man of narrow vision, limited in all of his utterances by his inability to break away from tradition and to reach new and better views of God. Hananiah sincerely and enthusiastically predicting deliverance from the Babylonian army through the unfailing power and goodness of Yahweh is very much more easily accounted for than is Jeremiah setting himself resolutely against the prevailing currents of thought and consigning Jerusalem to destruction. There is no reason to suspect Hananiah of sinister motives in this case; he was but voicing the desires and convictions of all loyal, God-fearing Hebrews whose faith in Yahweh's power and favor was unlimited because they failed totally to realize the necessity of right character as the indispensable prerequisite to the exercise of that favor.

HAUTSCH, ERNST. *Die Evangelienzitate des Origines.* (Texte und Untersuchungen, XXXIV 2*a*.) Leipzig: Hinrichs, 1909. 169 pages. M. 5.50.

The quotations made by Origen from the gospels are here collected and discussed with a view to determining their textual affinities. Hautsch observes that Origen did not by any means always adhere to one manuscript or type of text; and furthermore that he frequently blended parallel passages from different gospels. A very convenient conspectus of Origen's citations, with the textual witnesses supporting and opposing, concludes the volume.

STRACK, HERMANN L. *Jesus, die Häretiker, und die Christen nach dar aellesten Jüdischen Augaben.* Texte, Uebersetzung und Erläuterungen. (Schriften des Institutum Judaicum, 37.) Leipzig: Hinrichs, 1910. 88+40 pages. M. 3.

Such passages in early Jewish literature as seem to refer to Jesus or his followers have been collected by Professor Strack from the Talmud and the Midrash, and are here presented in Hebrew and, with compact notes, in a German translation.

A brief introduction deals with Jewish references to Jesus as reflected in the Greek and western churches, and there are convenient indices. Students of the gospels will appreciate this scholarly and compact compendium of early Jewish allusions, vague and biased as they are, to Jesus and his followers.

STÄHLIN, OTTO. *Clemens Alexandrinus: Dritter Band. Stromata Buch VII und VIII—Excerpta ex Theodoto—Eclogae Propheticae—Quis Dives Salvetur—Fragmente.* Herausgegeben im Auftrage der Kirchenväter-Commission der königl. Preussischen Akademie der Wissenschaften. Leipzig: Hinrichs, 1909. xc+231 pages. M. 11.

The third volume of Stählin's admirable edition of Clement of Alexandria brings the work practically to a conclusion. The fourth and final volume will contain the elaborate and indispensable indices which the extraordinary variety and range of Clement's interests demand. Stählin's introduction is largely devoted to remarks on those works of Clement of which only fragments remain. The Greek texts which occupy the bulk of the volume are based upon original manuscript investigations, and are accompanied by a compact apparatus of variant readings. Three photographic facsimiles illustrate the manuscript sources. Stählin's edition is an important addition to the Prussian Academy's great patristic series.

PATON, L. B. *The Early Religion of Israel.* Boston and New York: Houghton, Mifflin Co., 1910. 115 pages.

Dr. Paton's popular little handbook is one of Vernon's "Modern Religious Problems" series. In the present state of biblical scholarship it is of course impossible to embody in such a work the exact views of all leading scholars upon details. A critical minor interrogation might be interjected upon almost every page. Were the Kenites certainly descendants from the eponymic Cain? Was totemism certainly characteristic of early Israel? Is the plural Elohim to be explained as a general Canaanite term for gods adopted and identified with Yahweh? But the general lines of religious development would be considered well portrayed. Dr. Paton's position may be fairly described as "left center." He gives full assent to the view of exceedingly primitive conditions in early Israel while emphasing Israel's great religious superiority at the same period over Egypt or Babylonia, and emphasizing divine purpose and guidance in its history. Over-condensation is almost inevitable. The popular reader will not know what totemism is, nor polyandry, nor the matriarchate; yet many such terms are used without explanation. This will aid in stimulating inquiry, the real end to be achieved by any brief popular presentation. The survey is divided into five periods: Primitive Semitic, Patriarchal, Mosaic, Conquest, and Early Monarchy. The volume should prove a useful summary for reference in advanced Bible classes.

JEREMIAS, ALFRED. *Das Alter der babylonischen Astronomie.* 2te erweiterte Auflage. [Im Kampe um den Alten Orient. Wehr- und Streitschriften herausgegeben von A. Jeremias und Hugo Winckler, Part 3]. Leipzig: Hinrichs, 1909. 92 pages. M. 1.60.

The second edition of Jeremias' work has increased nearly 50 per cent in size. The new matter has much to say in reply to Kugler's arraignment of Jeremias' knowledge of astronomy as displayed in his discussion of what he (Jeremias) terms "astron-

omy" in early Babylonia. One of the most helpful expansions of the pamphlet consists of fifteen illustrations and charts illustrative of the ancient Babylonian conception of the heavens. With all his quotations from literature and references to Babylonian statements regarding the heavens, we are still not convinced that there was anything more than the crudest notion of the heavenly bodies—nothing that can in any real sense be called "astronomy."

SMITH, SAMUEL G. *Religion in the Making:* A Study in Biblical Sociology. New York: Macmillan, 1910. 253 pages. $1.25 net.

The subtitle more nearly describes the work before us. But we are at a loss to know the definition of "Biblical Sociology." Of the thirteen chapters of the book, the first three are general, the fourth is entitled "Scientific Views of the Bible," while chaps. v to xii are treatments of Palestine and the Old Testament. Scientific discussions they are not, nor are they based on a scientific view of the Old Testament. There is a lot of material in this part of the Bible, which after proper sifting, can be used legitimately by the sociologist; but he must not caricature the work of the best scholars, (cf. pp. 4, 5) nor pursue his task with some of the preconceived opinions that often discount such investigation. Smith has said some things in new and telling phrases, and has done a thoughtful piece of work, but it lacks a method or a system of treatment which can be designated either as logical or scientific.

NEW TESTAMENT

"Modern Religious Problems." Edited by A. W. VERNON. F. C. BURKITT, *The Earliest Sources for the Life of Jesus*, 1910. 131 pages. $0.50. J. MOFFATT, *Paul and Paulinism*, 1910. 77 pages. $0.50. Boston and New York: Houghton Mifflin Co.

Burkitt prefers Mark above all other sources (the so-called Logia included) as a guide to the history of Jesus. The existence of an early non-Markan source (or sources) is not denied, but the possibility of determining its content with certainty is doubted. Mark's account is thought to be free from any ruling theological bias, nor did the evangelist employ any earlier written sources. It follows that the historical Jesus was a vigorous champion of the apocalyptic hope, identifying himself with the expected Messiah.

Paul and Paulinism is a brief survey of the apostle's Christian career and a short summary of his system of thought. His whole religious life and thinking are found to center about his experience of the spirit. As for his position in the founding of Christianity, though he was original in many respects, the faith which underlay his gospel was the same as that of his contemporaries—absolute confidence in Jesus' lordship. "Paul was a Christian before he was a Paulinist."

ABBOTT, E. A. *The Message of the Son of Man.* London: A. &. C. Black, 1909. xxii+166 pages. 4*s.* 6*d.*

Here it is held that Jesus took the title "Son of Man" from Ezekiel rather than from Daniel or the non-canonical apocalyptic literature. The expression in Ezekiel is taken to be one of encouragement: the prophet has had a vision of God in the form of man, so to be addressed as the "Son of Man" implies a unity between man and God.

So Jesus used it of himself as the "image" of the divine archetype, thus emphasizing both the divinity of Jesus and the humanity of God. The author promises a larger work which will give detailed proof for his theory. Proof surely is needed.

VON SODEN, HANS FREIHERR. *Das lateinische Neue Testament in Afrika zur Zeit Cyprians, nach Bibelhandschriften und Väterzeugnissen.* [Texte und Untersuchungen, Bd. XXXIII.] Leipzig: Hinrichs, 1909. x+663 pages. M. 21.

In the New Testament quotations of Cyprian, von Soden finds a norm for determining the African Old-Latin text of the third century. Applying this to Old-Latin manuscripts, Bobbiensis (*k*), Palatinus (*e*), and the Fleury Palimpsest (*h*) show striking agreements with Cyprian, whose text is especially like *k;* the same Greek text clearly underlies these two. On the basis of these three manuscripts and Cyprian, von Soden then constructs, as far as these fragmentary materials permit, the African Old-Latin text of the New Testament, the oldest Latin version made, reflecting a Greek text current in Africa at least as early as the early years of the third century. The whole constitutes a work of much immediate value and great further promise for textual study.

LAKE, KIRSOPP. *The Early Days of Monasticism on Mount Athos.* Oxford: Clarendon Press, 1909. 117 pages. 8*s.* 6*d.*

Professor Lake has been a frequent visitor at Athos, and has brought back much of value for the study of biblical and patristic texts. In this volume he presents and interprets Greek documents of the ninth and tenth centuries relating to the early development of monastic communities on Athos. The legendary period is reflected in the Life of Peter the Athonite, a hermit of the ninth century; the early historical time in the Life of Euthymius of Thessalonica, who gathered about him a group of hermits into a laura—a loose organization of hermits living near together, with some notable recluse as center. Professor Lake concludes from these and similar records that at the beginning of the tenth century there were hermits and lauras on Athos, but no actual monastery. The first definite monastery was that founded by Athanasius of Trebizond, in the latter part of the tenth century, and now known as The Laura.

CHURCH HISTORY

COCKSHOTT, WINNIFRED. *The Pilgrim Fathers, Their Church and Colony.* New York: Putnam; London: Methuen & Co., 1909. 348 pages. $2.25.

A new book on Plymouth and the Pilgrims can be accounted for probably simply on the ground that the subject has in itself perennial interest. We usually expect to find in a book, as an excuse for its appearance, either new material or an old story retold in a more fascinating or illuminating fashion. This old tale is respectably and calmly related, but the writer has scrupulously refrained from adding the allurement of an attractive style. The facts are in the main old; but in the treatment of the earlier portion which gives the European background and the experiences of the Pilgrims in Holland, there is considerable freshness and evidence of a good deal of careful study. This earlier portion given in connection with the later narrative of settlement may serve as sufficient justification for the appearance of the book–if justification is needed.

The attempt to point out in a few general terms America's indebtedness to Holland is trivial; on the other hand the significance of the compact and of the congregational form of church government with their place and influence has not taken strong hold upon the author. If for no other reason, in order to show that the writer is *en rapport* with the literature of the subject, the bibliographical list—which is in bad form—certainly ought to have included a number of titles that are not mentioned among the authorities consulted.

HARNACK, ADOLF. *Monasticism: Its Ideals and History, and "The Confessions of St. Augustine."* Two Lectures. Translated by E. E. Kellett and T. H. Marseille. ["Crown Theological Library, XXVIII."] New York: Putnam, 1909. 171 pages.

These two essays of Professor Harnack's are neither new nor considerable: one of them at least is nearly thirty years old, and beside the author's monumental works on the *History of Dogma* and of *Early Christian Literature*, these lectures make but a slender volume. Yet the translators have done a useful and welcome service to students and general readers. The sketch of monasticism is brilliant, forceful, and full of insight. The rise and development of the movement are rapidly sketched and interpreted, in a way that not only shows its strength and its weakness, but illuminates the whole course of Christian history. And all who have heard Professor Harnack's inspiring lectures on St. Augustine will be glad to renew that uplifting religious experience in the reading of this lecture on the *Confessions*. The translators have succeeded admirably, and the book should be widely read.

VACANDARD, E. *Études de critique et d'histoire religieuse.* Deusième série. Paris: Gabalda, 1909. 306 pages. Fr. 3.50.

In his *Études de critique et d'histoire religieuse*, E. Vacandard reprints, with minor alterations and with appended criticisms, six carefully annotated articles which have appeared either in various reviews or in the *Dictionnaire de théologie catholique*. Though Protestants may be interested in the "Origins of Sacramental Confession," "The Early Christians and Military Service," "The Albigensian Heresy," and the legendary question "Whether Women Have Souls," the author's co-religionists will find but two of the discussions really vital. These are "The Nature of the Coercive Power of the Church," which asserts the propriety of the theoretical limitation of that power to "moral constraint"; and "The Formal Institution of the Church by Christ," which, accepting Loisy's admission that the gospels as they stand teach that the church was founded by the risen Christ, endeavors to draw the risen Christ from the sphere of faith, where Loisy leaves him, into the sphere of history.

JORDAN, LOUIS HENRY. *Modernism in Italy, Its Origin, Its Incentive, Its Leaders, and Its Aims.* London: Oxford University Press; New York: Froude, 1909. 64 pages. 2*s*.

This pamphlet consists of a single lecture setting forth the origin, incentive, and the aims of the Modernist movement in Italy, together with brief characterizations of its leaders. The footnotes which have been added are of quite as much interest and value as the text of the lecture itself. As distinguished from the movement in other countries the movement in Italy has taken on more of a social or political nature:

yet it shared alike in the criticism, philosophy, and theology of the movement in other countries.

The author goes back to 1850 for the beginnings of the movement in Italy and derives it from the work of Rosmini and Gioberti, the leaders of the Catholic Reformist party of that time. Among the contemporary leaders he treats of the work of Don Romolo Murri, editor and socialist reformer; Padre Giovanni Semeria, student and writer; Professor Salvatore Minocchi, teacher of Hebrew in Florence; Signor Antonio Fogazzaro, Senator and Italy's greatest novelist. Especially characteristic of the propaganda in Italy has been the campaign of anonymous pamphlets and books which have been very influential, such as *A Soul-Crisis in Catholicism; To Pius X: What We Want. An Open Letter from a Group of Priests;* and the deservedly famous, *Programme of Modernism*, all of which have been translated into the English.

In the absence of a fuller discussion and history of the Italian Modernists, this statement will fill a very serious want of information in the English. The author has rendered a much-needed service in bringing together into a connected view, the scattered events and personages of this interesting movement.

DOCTRINAL

SCHMIDT, D. WILHELM. *Der Kampf um die Seele.* Gütersloh: Bertelsmann, 1909. 406 pages. M. 6.

This work is an exhaustive and rather exhausting critique of the various views about the soul, held by leading philosophers and scientists, including psychologists, from the time of Locke and Descartes, until the present. There are copious citations in the text and in the footnotes from the authors discussed, together with running comments. The chronological order, in the main, guides the discussion. The bulk of the book deals with the views of Avenarius, Ernst Mach, Ostwald, Verworn, James, Münsterberg, and Ziehen. The author defends the reality of the soul in the traditional sense against all comers, together with a dualistic view of the world. His criticisms are keen and presented with skill and a mass of learning, but one feels that his chief difficulty springs from his failure to appreciate the application of the scientific method to psychic phenomena. "Not proven" is the burden of his argument. Consequently, he falls back upon earlier views, which, though also not proven (a point which he does not seem to realize), have respectability guaranteed (*sic*) by age. The unfinished character of experimental psychology, in the reviewer's opinion, may not properly be urged against the tentative results of that young science. Altogether, the work may be regarded as the production of a man who prefers that his settled convictions should not be modified in any way by new points of view.

HALL, JOHN A. *The Nature of God.* Philadelphia: The Lutheran Publication Society, 1910. 328 pages. $1.25.

This series of lectures represents an interesting and not altogether consistent combination of interests. The Lutheran doctrines are interpreted partly under the dominance of a desire to show the incompetency of philosophy in the field and partly under the dominance of strong Hegelian influences. The result is a mysticism which appeals now to "experience," now to "revelation," and now to monistic personalism. At times the author's zeal leads him into indefensible statements. Bud-

dhism is "not a religion but a philosophy" (p. 121). "A comparison of one religion with another is out of the question. You might as well speak of comparative truth or comparative reality" (*ibid*). Religion "descends upon man and overpowers him. It has no earthly antecedents" (*ibid*). After reading an exposition of the doctrine of the trinity, the Hegelianism of which displaces any accurate historical appreciation of the Nicene doctrine, it will amuse the historian to read that the doctrine "was not a product of human thinking about God. Philosophy had no part in it" (p. 309). The author's loose use of philosophical concepts and his primary appeal to mysticism in the interests of a pre-conceived doctrinal position largely nullify the value of his book for scholarly readers.

McCONNELL, FRANCIS J. *Religious Certainty.* New York: Eaton & Mains, 1910. 222 pages. $1.00 net.

Although Dr. McConnell criticizes adversely what he conceives pragmatism to be, his argument represents an almost jubilant confidence in the functional vindication of religious beliefs. The concessions which he readily makes in the realm of biblical criticism are remarkable when we consider that the book bears the imprint of an evangelical denominational publishing house. But the eclecticism in his method precludes any clear or fundamental analysis of the problem. As a symptom of the passing of reliance on formal authority the book is significant. But the easy confidence of the author in his proposed substitutes leads one to wonder whether this newer style of apologetic will not beget a superficial satisfaction in the church which will rob religion of its old-time power.

GARDEIL, A. *Le donne révelé et la theologie.* Paris: Gabalda et Cie., 1909. xxvii+372 pages. Fr. 3.50.

The author's purpose is to defend Thomism against modernism. His entire argument rests upon the contention that human affirmation implies an absolute reality. He recognizes degrees in affirmation from concrete experience through the generalization of common-sense to necessary, reflective truth. Dogma and theology are corresponding developments from revelation. While their worth depends upon the worth of revelation, yet the Holy Spirit has been active in assuring the homogeneity of the development. Thomas represents the final word of theology; his doctrines are those of the church and are a true echo of the words of Christ which will never pass away.

SHUMAKER, E. ELLSWORTH. *God and Man. Philosophy of the Higher Life.* New York and London: Putnam, 1909. xi+408 pages.

This volume disclaims metaphysical intent though it urges "a philosophy of life on its higher planes." The substance of the book was originally a doctorate dissertation. The thesis is that man is environed by many spheres, the greatest of all being that of Divine Spirit or God himself. By action and reaction God is seeking to impart himself to man, while man finds his richest life in God. The author believes that he has pointed the future path for the human mind. But the argument lacks firmness and in detail is not always exact. The reader notes a monotone of general illustrations. The effort to maintain a poetic trend affects the vigor of the thought. To the thinker the work will not appeal as a noteworthy contribution.

The New Schaff-Herzog Encyclopedia of Religious Knowledge. Edited by SAMUEL MACAULEY JACKSON, D.D., LL.D. (editor-in-chief), GEORGE W. GILMORE, M.A. (associate editor), and others. Vol. VI, Innocents–Liudger; Vol. VII, Liutprand–Moralities. New York: Funk & Wagnalls, 1910. xvi+505 and xviii+502 pages. $5.00 per volume.

The general character of this work has already been indicated in these columns in noticing earlier parts of the series. The present volume shows the same hesitating attitude toward modern methods of theological study, though, as before, writers from opposite standpoints are sometimes given a hearing. The custom of appending fairly full and up-to-date bibliographies to the more important articles is continued.

Vols. VI and VII have considerable material of special interest to biblical and theological students. Among the more extended treatments of Old Testament subjects are "Isaiah" (in which seven pages are given to expounding the traditional view of unity of authorship and pre-exilic origin for the entire book, while the theory of composite origin is set forth in two pages only), "History of Israel," covering both the biblical and post-biblical periods, "Jeremiah," "Jerusalem," "Job," and "Judea."

Some particularly important New Testament topics come within the scope of these volumes. Professors Warfield, of Princeton, and Bacon, of Yale, write on "Jesus Christ." The former condemns severely, sometimes even sneeringly and sarcastically, the method of so-called historical and literary criticism as applied to the study of the life of Jesus. Bacon (without reference to the preceding ten-page discussion by Warfield) in seven pages sets forth the modern critical view of Jesus' life. "Matthew" and "Mark," for which Jülicher is responsible, are concise statements of modern opinion about these gospels. Of less value, from the critical point of view, are the articles on "Luke," "John," "James." "Lord's Supper" (17 pages), only briefly touches on the New Testament phase of the subject. "Messiah, Messianism" is a valuable article. Of a more specifically theological character are "Inspiration," "Justification," and "Kingdom of God."

There are many other articles of value, some of them being given an unusually large, and perhaps disproportionate, amount of space; for example, "Japan" 9 pages, while "Judea" has only seven, "Lutherans" 15 pages, "The Mass" 16 pages, "Mennonites" 10 pages, "Methodists" 24 pages.